Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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MISCELLANY.

FAREWELL TO THE DEAD.

[*By Mrs Hemans.*]

Come near!—ere yet the dust
Soil the bright paleness of the settled brow,
Look on our brother, and embrace him now
In still and solemn trust!
Come near! once more let kindred lips be pressed
On his cold cheek, then bear him to his rest.

Look yet on his young face!
What shall the beauty, from amongst us gone,
Leave of its image, e'en where most it shone,
Gladdening its hearth and race?—
Dim grows the semblance, on man's thought impress'd!
Come near! and bear the beautiful to rest.

Ye weep, and it is well!
For tears befit earth's partings!—Yesterday
Song was on the lips of this pale clay,
And sunshine seem'd to dwell
Where'er he moved—the welcome and the bless'd!—
Now gaze and bear the silent to his rest

Look ye on him whose eye
Meets your's no more, in sadness or in mirth!
Was he not fair amongst the sons of earth,
The beings born to die?
But not where death has power, may love be bless'd!—
Come near! and bear the early call'd to rest.

How may the mother's heart
Dwell on her son, and dare to hope again!
The spring's rich promise has been given in vain—
The lovely must depart!
Is he not gone, our brightest and our best?—
Come near! and bear ye the belov'd to rest.

Look on him! Is he laid
To slumber from the harvest or the chase?
Too still and sad the smile upon his face,
Yet that, e'en that must fade!
Death will not hold unchang'd his fairest guest—
Come near! and bear the mortal to his rest!

His voice of mirth hath ceas'd
Amidst the vineyards; there is left no place
For him whose dust receives your last embrace,
At the gay bridal feast!
Earth must take earth to moulder on her breast—
Come near! weep o'er him, bear him to his rest.

Yet mourn ye not as they
Whose spirit's light is quench'd—for him the past
Is seal'd. He may not fall, he may not cast
His brightest hope away!
All is not here of our beloved and blest!—
Leave ye the sleeper with his God to rest.

LETTER OF RAMMOHUN ROY.

The Monthly Repository of Nov. contains a letter from Rammohun Roy to the Rev Dr Rees of London.

We have concluded to insert it entire, together with the letter of Dr Rees to the conductors of the Repository.

Kennington, Nov. 19, 1824.

SIR....Last year I was intrusted by the Committee of the London Unitarian Book Society to forward to Rammohun Roy a few copies of the edition of his "Precepts of Jesus," and the first two Appeals in the defence of that work, which they had then just published, accompanied by a letter expressive of their high respect for his talents and character, and of their sense of the value of his services to the cause of Christian truth. A few days ago I received his answer to that communication. I herewith transmit to you his letter, thinking, that as every thing relating to this extraordinary man must be interesting to the religious, and especially to the Unitarian public, you may deem it worthy of insertion in the Monthly Repository. I am unable to say any thing respecting the books refered to in the postscript, as they have not yet come to hand.

THOMAS REES,
Secretary to the Unitarian Society.

To the Rev. Thomas Rees, &c. &c., London.

REVEREND SIR....I received your letter of the 16th June last, accompanied by a parcel of books to my address, with feelings of peculiar gratification. I cannot but be proud of the honor which the Committee have conferred upon me in reprinting my compilation of "The precepts of Jesus," and the two Appeals in its defence. I beg you will oblige me by communicating to the members my warm acknowledgements for so distinguished a mark of their approbation. I also beg you will accept my best thanks for your valuable present of the Racovian Catechism, which I shall not fail to read with due attention.

I have no language to express the happiness I derive from the idea that so many friends of truth, both in England and America, are engaged in attempting to free the originally pure, simple, and practical religion of Christ from the heathenish doctrines and absurd notions gradually introduced under the Roman power; and I sincerely pray that the success of those gentlemen may be as great as (if not greater than) that of Luther and others, to whom the religious world is indebted for laying the first stone of religious reformation, and having recommended the system of distinguishing divine authority from human creeds, and the practice of benevolence from ridiculous outward observances.

But what disappoints, or rather grieves me much is, that our sovereign, (whose reign may God crown with peace and prosperity!) whom all parties, either Whigs or Tories, enthusiastic radicals, or political time-servers, are compelled by the force of truth to acknowledge as the most accomplished person of his time, of most enlightened acquirements, and most liberal sentiments, should not use his royal influence to remove from the members of his National Church the fetter of a solemn oath, imposed by the Thirty-nine Articles, naturally liable to doubt, and disputed as these have been, from the beginning of Christianity, and that he has not caused to be discontinued the repetition of that general denunciation found in the concluding part of the Athanasian Creed, to wit, "This is the Catholic faith, which except a man *believe faithfully he cannot be saved.*" The only consolation which I can offer to myself is, that as his Majesty is the best judge of suitable opportunities for the introduction of improvements in the National Church, it is probable that in due time more enlarged principles may receive the Royal sanction.

As to the state of the Unitarian Society in Calcutta, our Committee have not yet been able to purchase a suitable piece of ground for a chapel and school.—They will, I hope, soon succeed in their endeavours. We have collected partly by purchase, and partly by gift, a great number of works, and established a pretty respectable library in Calcutta, in which I have placed the books with which you have favoured me, in the same manner as all the books that the Rev Mr Adam, the Unitarian Missionary in Bengal, and myself have received at different times from England.—Mr Adam is preparing a catalogue of the books belonging to this library, and will, I doubt not, send a few copies for the perusal of the Committee in London, Liverpool, &c.

In the month of December last, Mr R. a member of the firm of Messrs. M. & Co. of this place, left Bengal for Europe, and I embraced that opportunity of answering a letter I had the pleasure of receiving from the venerable Mr Belsham, and begged at the same time his acceptance of a parcel of books sent in charge of that gentleman. I also sent a duplicate by the hands of Mr S. A. a Member of the Unitarian Society in Calcutta, and a particular friend of mine. As subsequent to these despatches I received the books stated in Mr Balsham's letter to have been forwarded to my address, I beg to send a short letter acknowledging the receipts of them; which I shall feel obliged by your transmitting to that gentleman.

I have the pleasure of sending you for your acceptance a few tracts as a token of regard and respect, and remain, Yours most obediently,

RAMMOHUN ROY.

Calcutta, June 4, 1824.

FORMS OF WORSHIP.

The following remarks on forms of worship are from Rev Mr Colman's Sermon lately delivered at the dedication of the new church in Salem.

That form, which is most simple, affectionate, and impressive is to be chosen; but from the different habits, tempers, characters, and education of men, this must be different to different individuals. Whether therefore a man is used to say, or read, or chant his prayers; to stand, or kneel, or sit, or after the custom of Eastern homage, to prostrate himself upon the ground in profound abasement; whether to cross himself with holy water, to burn incence before God and let its curling clouds perfume his temple; or to worship the Supreme Being in silent meditation, and offer only the incense of an intellectual homage and pure and grateful affections, is an affair in which he is at liberty to choose for himself but not for his neighbor; and while in his choice he seeks only that, which from education, or sympathy, or habit, is most affecting and improving to himself, he cannot choose wrong.

We would not on this subject be misunderstood.—We are far from regarding all forms of worship as equally indifferent. It is of the first importance that every religious service should have a meaning; it should be expressive; it should be sentimental; but the excitement of feeling is not the sole end of religious worship. Devotion in its highest character implies that the feelings be powerfully moved and elevated; but the feelings may be too much excited even in religion; and this they always are, where they pass beyond the control of reason, where they have not a distinct and worthy object, and serve only to blind the understanding and disturb the judgment. I hope not to give offence if I speak of my own experience; and I must acknowledge that my feelings have never been so powerfully affected as, on more than one occasion, at an evening service of the Methodists, whom as a class of christians I highly esteem and respect. There, in a crowded congregation, in a heated room, dimly lighted, late at night, where every object around seemed in violent agitation, some were leaping in ecstacy, and others falling prostrate in the ghastliness of death, and others racked with the agonies of convulsions; where sometimes the elevated chorus burst upon the ear in notes as melodious as a seraph's strain, and then were suddenly succeeded by shrieks, which pierced the soul and groans, which made me shudder, I stood like the interested spectator on the brink of a deep and tumbling cataract, where, stunned and bewildered by the noise, his attention is so intensively fixed upon the turbulence and frenzy of the waters, that he is prompted himself unconsciously to take the fatal plunge and swim on in the gushing and foaming torrent. Yet upon reflection I could not satisfy myself that the moral tendency of such excitements was beneficial; and so far from being able, with these honest and good people, to look upon this as the miraculous operations of God's spirit, I believe it to be an affair that may be got up on any such occasion, by the same means, and under the same circumstances.

CHURCH MUSIC.

We should endeavour, as far as may be, with the music of our churches, as with every religious service, to connect sentiments, which are true, enlightened, practical, and devout. Psalmody is a most valuable and delightful part of public worship, and every effort should be made to render it as improving as possible. Nothing is more soothing and elevating, than a good and appropriate hymn, of just, rational, and exalted sentiments, sung by a united assembly, without affectation, without ostentation, in some simple and appropriate tune, in a manner, which shows that those who are engaged in it, feel that they are speaking to God and performing an act of worship.—It lifts the soul to heaven; and while it offers the tribute of love, or homage, or gratitude, or trust, or resignation, like the harp of the melodious singer of Israel in the presence of Saul,* it puts to flight every evil emotion; it ascends to heaven, and there mingles in sweet accord with the songs of angels and spirits of good men made perfect around the throne of God.

Colman's Sermon.

* 1 Samuel xvi. 23.

MARYLAND JEW BILL.

The following is the notice, contained in the last number of the North American Review, on Mr Worthington's Speech in the Maryland Legislature, on the Test Act of that State.

It is a little remarkable, that in the State of Maryland, where the first act of religious toleration, which ever proceeded from a legislative body, was passed, there should exist to this day a *religious test.* In reading the debates of the Maryland legislature during the last two or three years, it would seem as if the state of public sentiment, feeling, and intelligence were going back again to the ages of darkness, instead of keeping onward with the progress of truth and improvement. Mr Worthington has shown, in the most convincing manner, how repugnant a religious test is to the American Constitution, and to the Constitutions of all the States but two or three. He mentions a singular fact in regard to North Carolina. A person was recently elected to the legislature of the state, whose seat was attempted to be vacated because he refused to submit to the test. But 'it was determined that the state test was repugnant to the Constitution of the United States, and he retained his seat; he was a Jew.'

In Maryland are many Jews of high respectability and influence in society; some of them are wealthy, and contribute their due share to the support of government; and in all respects they have as much interest in the civil and political institutions of the state, and as much at stake in the good management of public concerns, as any other class of citizens. And yet the Constitution of Maryland refuses to these persons any participation in the government, which they help to support, and by which their rights are maintained, and their property secured. How does this agree with the basis of freedom and equal rights on which our political fabric is founded? The Jew is free to pay taxes, but he is not free to think on religious subjects as his conscience dictates. For assuming such a liberty he must suffer the penalty of being deprived of one half of his privileges as a citizen. This is worse than absurd; it is a reproach to the age, and a foul blot on the charter of every free government, which suffers it to exist there. A bill has been several times brought before the legislature of Maryland, proposing to abolish the test, and as it has been urged chiefly on the ground of relieving the Jews, it is commonly known by the name of the *Jew Bill.* The warmth with which Mr Worthington takes up the cause in his speech, is creditable to his feelings and patriotic principles.

TOLERATION OF THE FIRST SETTLERS OF MARYLAND AND PENNSYLVANIA.

The following article will be found as a note, on page 101 and 102 of the last number of the North American Review. Considering the slow progress of the spirit of toleration during the last century, this act of a Roman Catholic Legislature at so early a period, is not less remarkable in itself, than it is honorable to the body of men who framed it.

It is a curious fact, and one which reflects the greatest credit on these early colonists, that *fifteen years* after they first landed, the general assembly of the people passed an act, entitled *An Act concerning Religion*, in which the great principles of religious toleration and liberty are recognized in their fullest latitude. The following is an extract from the act itself.

'Whereas the enforcing of the conscience in matters of religion hath frequently fallen out to be of dangerous consequence in those commonwealths where it has been practised, and for the more quiet and peaceable government of this province, and the better to preserve mutual love and unity among the inhabitants, no person or persons whatsoever, within this province, or the islands, ports, harbors, creeks, or havens thereunto belonging, professing to believe in Jesus Christ, shall from henceforth be any ways troubled, molested, or discountenanced, for, or in respect of, his or her religion, nor in the free exercise thereof, within this province, or the islands thereunto belonging, nor any way compelled to the belief or exercise of any religion against his or her consent, so that they be not unfaithful to the lord proprietary, or molest or conspire against the civil government established, or to be established in this province under him or his heirs.' *Bacon's laws*, 1649, *chap. I.*

This law was passed by an assembly composed entirely of Roman Catholics, and is the more remarkable, as being the *first legislative act*, it is believed, which is recorded to have been passed by any government in favor of unlimited toleration. Penn's memorable law to this effect, for the regulation of his colony, was not made till more than thirty years afterwards, that is, 1682. There is a remarkable coincidence in the spirit of the two, as will be seen by the following clause in Penn's law, which declares,—'that all persons living in the province, who confess and acknowledge the one Almighty and Eternal God to be the creator, upholder, and ruler of the world, and hold themselves obliged in conscience to live peacably and justly in civil society, shall in no wise be molested for their religious persuasion, or practice, in matters of faith and worship.' This law it must be remembered, was the result of the enlightened views and benevolence of a single individual, while that of Maryland was the spontaneous act of an assembly of the people.

INDUSTRY.

"The *Jews* are said, during some periods, at least of their existence as a people, to have educated their children, universally, in active business; and to have adopted, proverbially, this aphorism, that *he, who does not bring up his child to useful industry, brings him up to be a beggar and a nuisance.* It is to be fervently wished, that all Christian Parents would adopt the same maxim, and thus prepare their children to become blessings both to themselves and mankind. It has been repeatedly observed in these discourses, that Industry and Economy are not natural to man, and can only be established by habituation. These habits must both be begun in the morning of life, or there is danger, that they will never be begun successfully. As no man, consistently with his plain duty, can be excused from being industrious and economical, himself; so no man can be justified for a moment, who does not effectually communicate both Industry and Economy to his children. He, who, at the first made labour the employment of mankind; and who afterwards commanded to gather up the fragments, that nothing might be lost, will admit no excuse for the neglect of these duties, whether they respect ourselves, or our offspring. In this subject, Parents and children of both sexes are equally concerned. Both parents are bound to teach their children; and their children, of both sexes, are bound to learn to be industrious, and to be economical; to fill up their time with useful employments; to methodize it, that it may be thus filled up; and to feel, that the loss of time, the neglect of talents, and the waste of property, are all serious violations of their duty to God. The parents are bound to inspire, and the children to imbibe, a contempt, an abhorrence, for that silly, worthless frivolity, to which so many children, of fashionable parents especially, are trained; that sinful waste of the golden hours of life; that sickly devotion to amusement; that shameful, pitiable dependence on trifling, to help them along, even tolerably, through their present, tedious dragging existence. Few persons are more to be pitied, as certainly few are more to be blamed, than those, who find their enjoyment only in diversions; and cling to a ride, a dance, a visit, a play, or a novel, to keep them from sinking into gloom and despondence. Industrious persons, who spend their time in useful pursuits, are the only persons, whose minds are serene, contented, and cheerful. If we wish happiness for our children, then, we shall carefully educate them to an industrious life.—*Dwight's Sermons.*

LUKE IX. 2.

When ye pray, say, our Father.

Luther, that great reformer of religion in Germany about two hundred and fifty years ago; Luther was one day catechising some country people in a village in Saxony. When one of the men had repeated these words, "I believe in God the Father Almighty," Luther asked him what was the signification of *Almighty?* The countryman honestly replied, "I do not know." "Nor do I know," said Luther, "nor all the learned men in the world know: however, you may safely believe that God is your Father, and that he is both able and willing to protect and save yourself, and all your neighbors." The reformer might have added, that "no man had seen God at any time;" that, no man had "either heard his voice, or seen his shape;" that when Moses said to God, "I beseech thee show me thy glory," the answer was, "thou canst not see my face, for there no man shall see me and live;" and that all the displays of God, by his works, in the eyes of men, were rather a "hiding of his power," than a discovery of it. Yes, my brethren, "the blessed and only Potentate, the King of kings, and Lord of lords, who alone hath immortality, dwelleth in the light which no man can approach unto; and him no man hath seen nor can see." It was wise, therefore, in Luther not to pretend to teach what neither the countryman, nor himself, nor all the men in the world understood; and he had the advantage of the best examples to justify the method he took; that is, to allow what all mankind are obliged to allow, that there is a God; that God hath all possible perfections, is perfectly wise, perfectly just, perfectly good, too wise to do any thing wrong, too good to do any thing unkind; and that all these perfections are the guardians, protectors, and friends of every good man.

"*And I am so old,*" exclaimed the present King of France while looking at the dead body of the late Monarch. A pathetic expression, and strikingly exemplifying the miseries of old age and royalty united. These eyes now dim are doomed for the remainder of my life to read complaints of wrong and injustice—these ears, now growing deaf, to be stunned with tales of foreign or domestic commotions, wars and rumors of wars—and this white head, that aches for a pillow, is to be surmounted with a crown. Indeed when we come to view the miseries of public life in its best estate, who can express astonishment at the man who when he walks around the boundaries of his native farm—contemplates his fireside, his barn and orchard, turns his back upon a public station with abhorrence.

Boston Gazette.

Death is like thunder in two particulars; we are alarmed at the sound of it, and it is formidable only from that which preceded it. The rich man, gasping for breath, and reduced to be a mendicant even of the common air, tantalized with luxuries that must no more be tasted, and means that must no longer be enjoyed, feels at last the impotence of gold; that death which he dreaded at a distance as an enemy, he now hails when he is near, as a friend; a friend that alone can bring the peace his treasures cannot purchase, and remove the pain his physicians cannot cure.—*Lacon*

CHRISTIAN REGISTER.

BOSTON, SATURDAY, FEBRUARY 12.

"UNITARIAN CONSISTENCY."

A writer in the Boston Recorder and Telegraph of last week, in an article headed (by way of reproach,) "Unitarian Consistency," notices the account which we published Jan. 29, of the new society in Cohasset, and speaks of this society as an instance parallel to the one lately formed in Amherst, N. H. and whose proceedings we noticed with approbation in the same paper. Now if the circumstances of these two cases were really parallel, we would readily acknowledge that the intended reproach was merited. But we take upon ourselves to say, that they are very far from being parallel. The people of Cohasset who have withdrawn from the regular society, composed part of a society, which could not well be divided without endangering the regular support of religious order; nor were they subjected to any disabilities or privations, in their connexion with the other society. They had not to complain that opportunities of worship, and the enjoyment of the ordinances of religion were denied them. These were all free and unshackled. On the other hand, the society at Amherst, is composed of a large and wealthy minority of a large parish, and are not likely by their withdrawal to endanger at all the regular and continued support of worship in the place. Here then is an important difference in the two cases. But the principal circumstance of difference, and the chief justifying cause of separation at Amherst, is yet to be named. The individuals who have withdrawn were, in their connexion with the old society, persecuted for their religious opinions, and deprived of their religious rights. Let an instance be named, where Trinitarian members of Unitarian churches, are treated as Unitarian members of the church at Amherst have been, and we will justify them and cheerfully aid them, as far as we have the means, in withdrawing and supporting a separate worship, where the arm of religious oppression cannot reach them.

We trust we are not so bigotedly attached to names and opinions, as to defend in one class what we condemn in another. We are conscious, indeed, that habits of controversy tend to blind men in some degree to their own inconsistencies, and that they are liable unconsciously to make it their business to defend their party, though in so doing they sometimes defend error instead of truth, and in censuring others condemn themselves. But it seems to us to need no extraordinary discernment, in those who know the circumstances of the two cases, to perceive the difference between the society at Cohasset and the society at Amherst.

We have uniformly contended that where people were not deprived of their christian rights, and the number of inhabitants is not sufficient to support two ministers, it is not expedient for a small minority to separate themselves, merely because they are not pleased with their minister. This we conceive to be the case at Cohasset. On the other hand, we have also uniformly admitted that where the population and wealth of the society justified it, and the people were nearly equally divided in religious opinions, it were as well, and perhaps better that they worship separately; especially so, if the stronger party should attempt, in any degree, to lord it over the faith of the weaker. This we conceive to have been the case at Amherst.

ORDINATION OF THE REV MR BARRETT.

The ordination of Rev Samuel Barrett as the first pastor of the Twelfth Congregational Church in Boston, took place on Wednesday, the ninth instant.

The public services commenced with the anthem, "Awake, put on thy strength O Zion," &c.

The introductory prayer by Rev James Walker, of Charlestown, was followed by another anthem.

Sermon by the Rev Dr Lowell, of Boston, from 1 Thessalonians, ii. 4. "*Not as pleasing men, but God who trieth our hearts.*"

Ordaining prayer by the Rev Mr Beede, of Wilton, N. H.

Charge by the Rev Henry Ware, D. D. Professor of Divinity in Harvard University.

Right Hand of Fellowship, by the Rev J. D. Green, of Lynn.

Address to the Church and Society, by the Rev John Palfrey, of Boston.

The following beautiful original Hymn, composed for the occasion, by the Rev. James Flint, of Salem, was then read by the newly ordained Pastor, and sung.

HYMN.

All glorious Lord of heaven and earth,
When angels sung a Saviour's birth,
Glory to Thee the song began,
It closed with peace and love to man.

Glory to thee we give this day,
That earthly heralds still convey—
What angels sung from their bright spheres,
Good news to our delighted ears.

Eternal life they still proclaim,
The gift and giver still the same;
The same the strait and narrow way,
To know thy will and to obey.

Grateful this lately gathered band,
Of worshippers, before thee stand,
And join their pastor's heart breath'd prayer,
That they may grow beneath his care.

Thy dews and sunshine swell the grain,
And ripened sheaves bend o'er the plain;
Here be thy spirit largely given,
And *souls* shall ripen here for heaven.

All glorious Lord of heaven and earth,
When angels sung a Saviour's birth,
Glory to thee the song began,
It closed with peace and love to man.

Concluding prayer by the Rev Francis Parkman of Boston; followed by the anthem, "O rejoice in God our King," &c. The benediction was pronounced by the Rev Mr Barrett. Mr Barrett is the 78th Congregational minister ordained in Boston.

Mr Barrett enters on the duties of the ministry with very flattering prospects. The harmony with which all the proceedings of this newly formed society have been conducted, and the excellent spirit which has governed all their operations are a token for good, both to the minister and the people, and encourage the expectation of a happy and useful ministry.

It is proper here to observe, that on the 28th of January a Church was gathered of the members of of this Society, by the Rev. Dr Lowell, according to the usage of the Congregational Churches.

A particular account of the origin, structure, expenses, &c. of the new church, has been kindly furnished us by a friend of the society, and will be found in one of our columns this week.

HOWARD BENEVOLENT SOCIETY.

The anniversary of this excellent Society was held on Wednesday evening in the Old South Church.—The sermon on the occasion was delivered by the Rev. Henry Ware, Jr. The house was unusually full and the services were listened to with great interest. The collection taken after sermon amounted to *three hundred and seven dollars.*

We consider this society as one of the most commendable charities among us. The caution and judgment with which the bounty of the Society is appropriated, is such as to give confidence to those who contribute to its funds, that they are not by their charities encouraging idleness and improvidence. Assistance is given only to the sick deserving poor. It is not the object of the society to relieve the distresses of the vicious, except in extreme cases of sickness, and *money* is in no instance put into the hands of persons relieved.

The Standing Committee of the society in their Report allude to the subject of *vagrant children*, and *street beggars*, and suggest the question whether real distress would not be better relieved by contributing to the funds of this Society, than by encouraging the idle and vicious in their practice of begging.

BIBLE NEWS.

We have inserted an article this week from the editor of the Portland Mirror, in reply to two communications of G, which appeared in the Register of Dec. 10 and 17.

A new edition is just published, of the Bible News, the book which has had such mighty influence in shaking the faith of many believers in the doctrine of the Trinty.

The influence which the reading of this book may have on the minds of any particular persons, is indeed no evidence of the truth of the reasoning, or of the falsehood of the doctrine opposed.

It seems that the editor of the Mirror was differently affected on reading the book a second time from what he was at the first. A second reading brought him back to his former faith. Others, and probably very much the majority of readers, have had their first impressions on reading the book, confirmed by a second reading. At least, if they have not been made converts to Dr Worcester's particular system, they have been more and more confirmed in their disbelief of the doctrine of the Trinity.

Among the obituary notices of the Monthly Repository, (Eng.) of Nov. is a short one of Rev. *Thomas Langdon*, of Leeds, who had been upwards 40 years pastor of a Baptist congregation in that town. The *New Evangelical Magazine* in giving his character names only one defect, viz. "a degree of *religious liberality*!" It seems he admitted what is called mixed communion in his church, that is, says the Repository, "he allowed Independents to join the Baptist brethren, at the Lord's table, and he conducted himself with affability and kindness towards persons of different religious opinions!" The good man," it is further stated, "would probably have consented to his picture being taken with these shades."

DEATH OF GOVERNOR EUSTIS.

On Sunday morning last at 7 o'clock, his Excellency William Eustis, Governor of the Commonwealth departed this life. His illness was short. He had been in some degree indisposed, for three or four weeks, from the prevalent cold, but was not violently seized till Monday night, January 31.

Governor Eustis was born June 10th 1753, graduated at Cambridge, in 1772, was a surgeon in the revolutionary army, has been a public minister at Foreign Courts, and has sustained many other honorable stations, and has finally closed his "active and patriotic career" as chief Magistrate of his native State.

RELIGIOUS TOLERATION IN FRANCE.

A late English publication, gives an extract from the *Etoile*, a Paris news-paper, in which a contrast is drawn between the spirit of toleration in England and France.

It is stated that in France *all* are *equally* under the protection of the law in the exercise of their religious belief and worship; whilst in England, the Catholics, who compose one third part of the population, are excluded from all offices of honor or trust. In England, also, all who dissent from the established religion are still obliged to contribute to its support, besides supporting their own; whilst in France the Protestant clergy who make an inconsiderable portion of the whole clergy of France, are paid from the public Treasury, in the same manner as the Catholic clergy.

An interesting statement on the subject of toleration will be found on our first page.

Original Communications.

REPLY TO "G,"

In the Christian Register of Dec. 10 and 17.

Dear Sir—I do not admit the conclusiveness of *experimental* testimony" on all occasions; but it is certainly valid in the instance in which you have adduced it. You are competent to certify, that you have "rejected one principle of the orthodox faith for a considerable time, and yet firmly believe" all the remainder. This fact is conclusive evidence, that the orthodox system is not *always* received or rejected *entire;* a position which I never denied or doubted, notwithstanding the remarks which I made respecting the connexion and symmetry of *all* its parts, as they are presented to *my own* mind.

You remark, that you and others "have the advantage" of me, on account of this ability to give "*experimental* testimony." Possibly, however, I have had more experience on the subject than you imagine. I must decline the office of teaching one, who, I have reason to believe, is by much my superior in age and attainments. I think, therefore, it may be most proper, and perhaps most satisfactory to you, if I relate to you a portion of my past *experience.*

Whatever my original inducement was for adopting orthodox sentiments, I am sure they were not received by tradition; were not the effect of education. There was a time after I became a man, when I thought nothing, knew next to nothing, respecting them. There was another period, when I examined them, but *believed them not*, and was determined to *disbelieve.* And there was a time, long after I had adopted and preached these sentiments, when I was *terribly shaken.* If I renounced none of them, I had on one or two points, most distressing doubts; on the same points which you, Sir, have rejected. I was for a time "plunged into a labyrinth," which abounded in intricate mazes.—This circumstance I have never before divulged, except to two or three most intimate friends.

The occasion of this event was the perusal of "Bible News." You must know, Sir, I am rather of a logical turn; fond of lucid statements, apposite reasoning, and clear demonstration. And you are aware that that book abounds in demonstrations. Besides, the author had the reputation of being a pious and devoted man; had long preached the orthodox sentiments; and yet he had now renounced the doctrines of the trinity, and the supreme deity of Jesus Christ, retaining others. Before I perused the book, I said to myself, "if I mean to judge candidly and fairly, I must admit in the outset, that what has appeared so evident to me *may* be erroneous. I read, and reflected, and trembled. The author proved, that three cannot be one—that three persons are three distinct independent beings—that Christ is litterally the Son of God the Father, as Isaac was the son of Abraham—that his nature is neither created, nor uncreated, but *derived* from the Father; and therefore he has the *divine nature*—that this spirit could become united to a human body, without having a human soul; and thus avoid the absurdity of ascribing to Christ two natures in one person—that such a being could suffer; and so exalt the value of his atonement, unspeakably above that of trinitarians. All this and more was made very plain. I was half convinced, half confounded. But the more I read and reflected, the more evident did the correctness of the scheme appear. It removed difficulties; it was easily understood and comprehended; it was *rational;* it seemed to agree with all the other doctrines of my faith; and it solved the mysteries of orthodoxy, which before had given me no trouble, but now appeared great and perplexing on my old scheme. And now, you can believe, came a severe conflict with *feeling. Could* I renounce that Rock, on which I had built all my eternal hopes? *Could* I forever reject the belief, that he who had become my salvation is any thing *less* than the infinite Jehovah? If ever I prayed for the guidance of the Spirit, it was in those days of anguish. My distress had a peculiarity, to which I was a stranger at the period when I sank under guilt and condemnation, and had not found a Saviour.—Then followed a conflict with self-interest. How could I become an alien from my Christian and ministerial brethren, those excellent of the earth, in whom was all my delight? How could I bear the disgrace incident to a change of sentiment? How could I leave a beloved people; and with a dependant family, relinquish my means of support?

At length the tumult ceased. I felt ready for the sacrifice of worldly interests; my anxiety on that account was gone. I could not quit my hold of my Rock of salvation; but if I had misconceived its nature or name, I was willing to correct my views. Could I but *know the truth*, I was prepared to embrace it. At *this* time, my conviction of the truth of the new scheme *remained strong.* I did not believe it without wavering; but it had a great preponderance in my mind. I verily thought I should soon adopt it as an article of my faith, and announce to my friends my change of views. At this critical time, a friendly hand, as I believe—a delusive spirit, or some false reasoning, you perhaps will say—guided me out of all my perplexities. The means employed, was a re-perusal of the book. It occurred to me to examine, whether a scheme which professed to solve all difficulties, was itself free from as great embarrassments; whether, while professing to make so much of the Bible plainer than it seemed before, it would agree with other parts concerning which there was no donbt; whether a scheme so well supported by *direct* reasoning, could bear *collateral* reasoning also. I proceeded with a *strong expectation* of finding the affirmative of the questions supported. But—was I deluded; or was I enlightened? I found the new scheme itself had its difficulties. I tried to remove them, but they became absurdities. The illusion vanished; the mist cleared up from my former doctrines of faith; and they became more evident and precious than ever. And I am well persuaded, that this sifting was the occasion of giving me a more perfect establishment in the faith, than could have been effected by any ordinary means.

I inquired, what are the attributes which this book assigns to Christ? It says, he *derived* his existence from the Father; that he is *literally the Son* of God; and that he has the *divine nature*, is a *divine person, a God.* But what rank does he actually hold in the scale of being? I found he is not considered self-existent, or independent, or uncreated, or eternal; that he is neither omnipresent, omniscient, nor almighty, except as the Father had *communicated* a great measure of his fulness to him. In a word, I found him described as, in himself, *infinitely inferior* to the Father; no more partaking of divine attributes than the Messiah of Arius, or one of the angels. But to possess the human nature, it is necessary that a being should have the essential properties of a *man;* and to have the *divine nature*, in the peculiar sense this book pretends, a being must have the incommunicable attributes and perfections of *Jehovah.* Suppose Isaac, though descended from Abraham, had possessed the body and spirit of a beast only; we could not say he had the human nature; it would be absurd to call him a man. So, it appears to me but a sophism, to assert that Christ has the *divine nature* in that peculiar sense, if he has none of the peculiar attributes of Deity, none of those which distinguish him from all his creatures.—Again, this author says, and you say, that the divine nature cannot suffer; and therefore the atonement supposed by the orthodox, was made by a mere man. But on the new scheme there is a double difficulty. If the phrase *divine nature* has a meaning, and the son actually has the same nature with Jehovah, I ask, how could *his* divine nature suffer? If this is not the meaning, and Christ has not Jehovah's nature, then the atonement might as well have been made by an angel or any other holy creature. The scheme proposes to obviate the necessity of ascribing two natures to Christ, by saying he had a human *body*, of which the soul or spirit of the word was the *soul.* But the author was obliged to add, that the infinite fulness of the Father dwelt in him. Now what is this, but two natures in one person? And did the infinite fulness of the Father suffer on the cross? Or, because this was impossible, did a being infinitely inferior make a useless atonement? Indeed, the scheme evidently represents the atonement as made by one, infinitely inferior to the Deity; and therefore it is no better atonement than that in which Arius believed.—On this scheme too, I find it utterly impossible to avoid the idea, that worship paid to Christ is *idolatry.* And no difficulty is removed, by saying it is done to the glory of God the Father, if Christ is any other than God himself.—In fine, a re-examination of the scheme convinced me, that it is far more incoherent than the Socinian; especially when compared with the orthodox doctrines which it professed to retain. I could not admit it, without doing violence to my understanding.

I can believe that three can be strictly one, in one sense, and distinct in a another; that he, to whom the incommunicable perfections of Jehovah are ascribed, with his peculiar titles, worship and werks, *is* Jehovah equally with the Father; that the infinite God, when voluntarily manifested in flesh, was a servant, a messenger, and one who needed to call on the Father in prayer. I can believe that the glory of his nature put an infinite value on his sufferings, even if it be admitted that his human nature only felt the pangs of crucifixion. I can believe, and trust, and adore, without insisting on having a perfect comprehension; for I have been painfully taught the folly of attempting to find out the Almighty unto perfection. And by this time you perceive how I should answer all your particular inquiries, if I thought it necessary to reply to them in detail.

This relation may not be precisely in point; for it may be the scheme advanced in "Bible News," is different from yours. If I understand you, however, the difference cannot be great between them. I do not say that I am right in returning to Trinitarian ground, which I at one time was nigh deserting. The last day will determine. I accept your friendly caution, still to examine and inquire. And, to return the kindness, I would now ask you solemnly to inquire, what could be the reason why I rejected the scheme in question, while you embraced it? Why were you "obliged" to reject the Trinitarian belief, while I was equally compelled to return to it as a truth of the sacred Bible?

Yours,
The Editor of the Christian Mirror.

CHURCH IN CHAMBERS-STREET.

It may be useful to preserve a memoir of this edifice that posterity, to whom these facts will be more interesting than they are to us, may know the origin, cost, and other circumstances, of this temple of God. In the year 1823 several gentlemen of Unitarian religious sentiments, learning that the number of worshippers in the West Church under the pastoral care of Rev Dr Lowell, was much greater than could be conveniently accommodated [there being 350 families belonging to this religious society] and considering also the rapid increase of the inhabitants in that section of the city, and the great want of another place of worship, determined to encourage the erection of a new church. They adopted a prospectus, in which it was purposed to have the shares of one hundred dollars each, two hundred shares at least to be subscribed within a year or the agreement to be null and void, and each subscriber promising to receive back only the amount subscribed with interest; the surplus money, if any, after a sale of pews, to be appropriated for the benefit of the new church. In the course of a few weeks 230 shares were subscribed, by ninety persons, many of whom subscribed for the purpose merely of aiding in a good cause without any intention of quitting their places of worship.

The subscribers obtained, from the Legislature, an Act of Incorporation, under the title of "The Twelfth Congregational Society in the City of Boston." They determined to have a convenient, economical, and chaste edifice. The site purchased was a lot on Chambers-street, being the entire area between North and South Allen Streets. The whole lot contains 8873 square feet; of it a strip 8 ✕ 119 feet, was left on South Allen street, to widen the street; a piece measuring 1108 feet, was thrown into Chambers-Street;—and a parcel, 14 ✕ 78 feet is reserved back of the church. The cost of the land, thus described, was about $11,400, including interest, incidental expenses, and support of public worship to 1 Jan. The cost of the church was about $34,200

The corner stone was laid on the 10th day of May, 1824 [for an account of which see *Christian Register*, of May 14.] on which occasion a prayer was made by Rev Charles Lowell, D. D. The church was completed in October, and was solemnly dedicated to the worship of God on the 13th day of October. [for a relation of which see *Christian Register*, of that month.]

The church is of brick, 73 ✕ 77 feet, 32 feet high, without tower or steeple; the principal front has a Grecian Doric Portico; there are three entrance doorways to the body of the church; each of the fronts has two large circular windows twenty-five feet high; there are 122 pews on the lower floor, and 27 pews in the three galleries, besides ranges of free seats; there is a vestry on part of the basement, and a spacious cellar under the remainder of the church, and the church is warmed by a Wakefield stove.

The committe of the society affixed a valuation on the pews sufficient to cover the cost of the land and church, with interest, and every other expense

up to the day of sale, besides reserving all the pews in the north gallery. The premium given at the sale for choice of pews amounted to $1,070 less $248 state duty on auction sale. Many pews have been sold since the public sale [the whole number sold up to the present time being 110] and there is no doubt but the few that remain will soon be disposed of. Estimating the unsold pews at the valuation, the whole proceeds of the pews, will be $35,445 which leaves about $2,000 as a fund for the society, besides returning to each original subscriber the amount invested with interest. The proprietors gave an unanimous invitation to Mr Samuel Barrett to be their minister, offering him a salary of $1,800 until 100 pews shall be sold on the ground floor, when the permanent salary is to be $2,000.

Thus a new church has been built in this city, and a new society formed, without any schism, or any injury to any existing religious society. The society has grown out of other societies, and commences in harmony with them, under circumstances of union, peace and prosperity. Long may it continue a blessing to those who shall worship therein and to this city, and an honor to our holy religion. Here may pure and undefiled religion prevail and flourish; here may a long succession of pious and useful pastors minister at God's altar; here may many souls be born into the kingdom of heaven; and may this society, by its holy fruit of righteousness, have a name and a praise among the churches of our land.

Among the various representations on the subject of Greece, and the disposition of the Sovereigns of Europe, relative to that country we find the following in a Vienna paper.

It is known that the Emperor of Russia, before his departure for the eastern part of his empire, addressed a memorial to the four great Courts of Europe, to communicate to them his views respecting the pacification of Greece. He desired, at the same time, that during this winter, conferences on this subject should be held. It is said that these conferences will take place at the beginning of next year; but it seems that the Cabinets of Austria and England intend to treat on the subject, in the first instance, between themselves, in order that their ambassadors should act in concert in the conferences which are about to be opened.

It will be very difficult to induce our Cabinet to recognize the independence of Greece; and it is generally believed that in granting certain immunities to the Greeks, Prince Metternich strictly adheres to his favourite ystem of not admitting any change in the actual state of Turkey. He is, perhaps, the most formidable adversary whom the Greeks have to encounter at this moment. They moreover say, within the last few days the conferences on the affairs of Turkey, which were to have taken place at St Petersburgh, will be held at Vienna, which is regarded as a demi-victory achieved by Prince Metternich.

LITERARY.

Foreign Publications. We have just received a copy of a Liverpool edition of Rev Dr Channing's Sermon at the ordination of his colleague, the Rev Mr Gannett. The Sermon contains some very respectful prefatory remarks, in the course of which, the writer states, that those parts of the notes which relate to Dr Priestly, and to the English Unitarians generally, were written under a misapprehension of *his* and *their* character.

The *fourth* Liverpool edition of Dr Channing's Sermon at the ordination of Rev Mr Sparks at Baltimore, is just published in Liverpool.

We notice also the advertisement of a second edition of each of the following publications.

"*Consolations of Unitarianism*, especially in the Hour of Death; from the Unitarian Miscellany."

"*Hints to Unitarians*, from the Christian Diciple."

The Memoir of Rev J. S. Buckminster, by Rev S. C. Thacher; and the Memoir of Rev S. C. Thacher, by Rev. F. W. P. Greenwood, were also in press, and to be published speedily.

Among the new publications of English works, we notice the following.

Unitarian Christianity defended, by George Harris.

Sabæan Researches, in a Series of Essays addressed to distinguished Antiquaries, and including the Substance of a Course of Lectures delivered at the Royal Institution of Great Britain, on the Engraved Hieroglyphics of Chaldea, Egypt and Canaan. By John Landseer, F. A. S. &c.

The life of Samuel Johnson, D. D. the First President of King's College, New-York. With an Appendix of Original Letters of Bishop Berkley, Archbishop Secker, Bishop Lowth and others. By Thomas Bradbury Chandler, D. D. formerly Rector of St. John's Church, Elizabeth Town, New-Jersey.—8vo.

The Eternity of Divine Mercy established, and unconditional Reprobation discarded; in remarks upon a Sermon of Dr Adam Clarke in the Methodist Magazine for September 1824. By W. Catton, Pastor of the Baptist Church, Uley, Gloucestershire.

Considerations on Negro slavery, with Authentic Reports illustrative of the Actual Condition of the Negroes in Demerara, &c. By Alexander M'Donnell, Esq. Secretary to the Committee of Inhabitants of Demerara. 8vo.

PHILADELPHIA.

Bridges. There are two bridges which cross the Schuylkill at Philadelphia. The first, called Market-street Bridge consists of three arches. The whole cost of this bridge was $235,000.

Another called the Upper Bridge, was built in 1813. It consists of but one arch of 340 feet 4 inches space, resting on abutments of stone. The span of this arch is said to be 99 feet greater than that of any other in existence.

Lighting and Watch. The whole expense of lighting the city and watching, including oil, lamps, carpenter's, and tinmen's work, &c. amounted in 1824 to about $36.000.

Water. The great works by which Philadelphia is supplied with water cost upwards of $432,000. The whole amount expended in the different attempts to supply the city with water, is upwards of $1,400,000. The water is now taken from the Schuylkill, near a place called Fair Mount, by means of forcing pumps worked by water power. It is thrown into a large reservoir, containing 4 millions of gallons, and situated 56 feet above the highest ground in the city. It is thence conveyed into the city and distributed over it by means of iron pipes. The demand of the city for water, is estimated at about 1,000,000 gallons per day.

Philanthropy. The death of Louis 18th has caused to be made known an act of generosity on his part, which is honorable to his memory. For the last four years he annually appropriated 15000 franks, for the relief of insolvent debtors, chiefly for such as were artisans, deprived of the opportunities of labor. In the course of these four years *one hundred and forty* poor debtors, were thus set at liberty. [To some we would say—"*go and do likewise.*"

MASSACHUSTETS LEGISLATURE.

IN SENATE.

Wednesday, Feb. 2. Orders of notice and resolves passed on various bills.

The bill relative to Amherst college was discussed. The remaining business of the day was not of public interest.

Thursday, Feb. 3. The Senate adjourned this day at an early hour, to attend a meeting of the board of Overseers of Harvard University.

Friday, Feb. 4. Ten acts passed to be enacted, and were sent to the Governor.

A bill to establish a college at Amherst passed to be engrossed, and was sent to the House.

A petition of the Trustees of the Mass. General Hospital, was referred to a select committee.

Saturday, Feb. 5. Leave for bills was given on several petitions.

A resolve passed providing for the Agricultural Societies, a supply of the New-England Farmer.

A committee was appointed to report on the expediency of enlarging the library of the Legislature.

Monday, Feb. 7. After attending to the Message announcing the death of his Excellency the Governor, the Senate immediately adjourned.

Tuesday, Feb. 8. Orders of notice passed on certain petitions.

The committee on the subject of trials before justices, reported that no alterations were necessary.

The Rev. William B. Sprague, of West-Springfield was appointed, on the second ballot, to deliver the next Election Sermon.

Leave for bills was given to the Bunker Hill Monument Association, —and to the Twelfth Congregational Society in Boston.

Wednesday, Feb. 9. An order from the House relative to usury was concurred in.

Several remonstrances were read.

A request for the extension of the time authorising the sale of Lottery tickets in this state was refused, 26 to 5.

Thursday, Feb. 10. The following bills were passed to be enacted.

Incorporating the Norfolk Mutual Fire Insurance Co.—to preserve the Eel Fishery in Harwich—in addition to the act to enable the proprietors of Social Libraries to manage the same—to incorporate the Trustees of the Methodist Religious Society in Marblehead—to incorporate the Proprietors of Eastern Harbour Meadows, &c. in Truro—and to incorporate the Boston and Salem Insurance Co.

HOUSE OF REPRESENTATIVES.

Wednesday, Feb. 2. A joint committee was appointed on the message of the Governor relative to the state prison.

Thursday Feb. 3 Messrs. Beach, Sibley, and Brown, were appointed a committee to report on the expediency of providing by law a mode by which fuel shall be furnished to District Schools.

The following engrossed bills passed to be enacted :—

In addition to an act to incorporate the Eagle Ins. Co.; to incorporate the Hingham Umbrella Manufacturing Co.; the Boston and Braintree Copper and Brass Manufactory; in addition to an act intitled," an act to incorporate the Proprietors of the Farmers' Hotel in Brighton; to establish the Anawam Manufacturing Company; to establish the Fall River Iron Work Company; to incorporate the Calvinistic Society in Worcester; the Saxon and Leicester Factory; for the better security of owners of land from claims for light, air, and way; to incorporate the American Ins. Co. in Salem.

Friday Feb. 4. The Commissioners on the Treasurer's accounts reported that that officer had discharged his duty and peformed his official obligations conformably to law.

A resolve reported by the Committee on Finance was passed in the following form :—

Ordered, That the Committee who shall prepare the Tax Act for the present political year, be directed to make provision therein, that Sheep, Salt-works, for the manufacture of Salt, and machinery in cotton, linen, and woolen manufactories shall be taxed in like manner as other property; and that the property of the President, Professors, Tutors, Librarian, and Students of Harvard and Williams College, and all other Colleges which shall hereafter be incorporated in this Commonwealth; Ministers of the Gospel, Preceptors of Academies, and Latin Grammar School Masters, shall be taxed as in other cases.

Saturday, Feb. 5. The Amherst College incorporation bill from the Senate was read a first time and committed to a select committee. A number of bills passed to be engrossed.

South-Boston Bridge. A resolve giving John Hawes and others leave for a bill, came down for concurrece. Read and assigned for Tuesday.

Monday, Feb. 7. After acting on the Message announcing the death of the Governor the House immediately adjourned.

Tuesday, Feb. 8. The committee on internal improvements were instructed to inquire into the expediency of causing surveys to be made of Connecticut river with a view to improving its navigation.

An additional bill on the subject of the education of youth was read a third time, and referred to a committee.

Wednesday, Feb. 9. Leave for bills was given to the Bunker Hill Monument Association and to the t welfth Congregational Church in Boston.

The House proceeded to consider the report of the committee on the petition of John Hawes and others for a bridge to South Boston. No question was taken when the House adjourned.

Thursday, Feb. 10. The question respecting *South Boston Bridge* came again before the House. It was ordered that when the question of concurrence in granting a bill should be taken, it be taken by yeas and nays. The further consideration was assigned for this day, Saturday.

EIGHTEENTH CONGRESS.

SENATE.

Friday, Jan. 28. Bills, to provide for the seizure and sale of property brought into port in violation of the Revenue Laws, in certain cases; to amend the act authorizing payment for property lost, captured or destroyed by the enemy, while in the military service of the United States; for the relief of purchasers of Public Lands, prior to July 1, 1820; to remit the duties on Books, &c. imported for the use of Congress; for opening a road between Little Rock and Cantonment Gibson, in the Arkansaw Territory; and to secure the accountability of Public Officers, and others, were severally reported by committees, read, and passed incipient stages.

A resolution directing the Librarians to furnish the several committee rooms with copies of the laws of the United States, passed.

A memorial from *Connecticut* on the subject of certain atrocious Piracies, was laid on the table.

After the consideration of Executive business, the Senate adjourned to Monday.

Monday, Jan. 31. Various reports from the Secretary of the Treasury, and the Secretary of War were received and referred to the usual Committees.

The Senate then took up the bill for the suppression of Piracy. A motion was made for striking out that section of the bill which authorized the blockading of the ports of Cuba. Mr Mills of Massachusetts opposed the motion in a spirited and able speech. Mr Lloyd of Mass. also opposed it. He considered it the only novel, vital, efficient principle in the bill. The Senate adjourned without deciding.

Tuesday, Feb. 1. A bill for the preservation and civilization of the Indian Tribes, within the United States was reported read, and passed to a second reading.

A joint committee was appointed to report a mode of examining the votes of President and vice President &c.

The bill for the suppression of Piracy was called up. On the question for striking out the third section as mentioned yesterday, the vote was yeas 37, Nays 10.

Wednesday, Feb. 2. Several bills passed to second readings.

The subject of prohibiting the transportation of specie in our public vessels was discussed.

Thursday, Feb. 3. The motion to allow aid to merchantmen to arm in defence against pirates was negatived.

HOUSE OF REPRESENTATIVES.

Friday, Jan. 28. The bill for compensating the persons employed by the electors to deliver the presedential votes was reported and ordered to a third reading.

The Land commissioners were directed to inquire into the expediency of contining the law to extend the time for the redemption of land sold for direct taxes.

A committee was instructed to inquire into the expediency of carrying into effect the resolution of Congress of 1817, relative to the erection of a monument to the memory of General Davidson.

The bill on the subject of crimes and punishments was passed and sent to the senate.

The amendment to the Post-Office bill permitting the members of Congress to frank letters for sixty days after each session was concurred in by the House; and the section limiting the papers exchanged by printers to fifty was expunged.

The house in committee of the whole took up the bill providing for the construction of a road from Detroit to Chicago. After some debate the appropriation blank was filled with 3000 dollars.

Several statements were received from the Secretary of the Treasury relative to the affairs of that department which were ordered to be printed.

Monday Feb. 1. Numerous petitions were presented; but no business of importance was done.

Tuesday Feb. 2. A resolution was offered by Mr Forsyth calling for the report of the commissioners appointed to treat with the Creek Indians for a cession of their lands was agreed to.

Wednesday Feb. 3. The acts making appropriations for the support of government, for the military service, and for the navy of the year 1825, were severally read a third time and passed.

Considerable debate took place relative to the rules proposed to be observed in the choice of President by which spectators might be excluded from the galleries.

Thursday Feb. 4. The bill relative to the Mexico road was referred to the committee of the whole.

Mr Speaker Clay appealed to the House on the subject of certain charges brought against him in a letter published in one of the Philadelphia papers, and which has been acknowledged to have been written by Mr Kremer of the Pennsylvania delegation. Previously to its being ascertained who wrote the article Mr Clay had issued a rash and passionate card denying the charges and challenging the writer to come forth and meet him, agreeably to the laws of honour! (falely so called.)

Mr Clay considered the charges an insult to the House, as well as to himself, and wished an investigation &c.

It was voted that Mr Clay's address be entered on the journal of the House, and the Document referred to be laid on the table.

GENERAL INTELLIGENCE.

FUNERAL SOLEMNITIES.

The funeral solemnities of his late Excellency William Eustis, were attended at his mansion, at Roxbury, on Thursday, and in the evening the body was conveyed to the State house in Boston. On Friday, at one o'clock the funeral procession moved from the State house, under a military escort, commanded by Brig. Gen. Lyman, through Beacon, Tremont, Common, Boylston and Washington Streets, to the Old South Church where prayers were offered by Rev. Mr Jenks, Chaplain of the House, and a Sermon delivered by Rev. Mr Sharp, Chaplain of the Senate.

After the public service the procession passed down Washington street, Market and Tremont Streets to Granary burying-ground.

Commonwealth of Massachusetts. By His Honor Marcus Morton, Lieutenant Governor and Commander in Chief of the Commonwealth of Massachusetts.

A Proclamation.

Whereas the Almighty Disposer of all events, in his wise Providence, has seen fit to remove from this life His Excellency William Eustis, late Governor and Commander in Chief of the Commonwealth of Massachusetts; and whereas the chair of the Governor having become vacant by reason of this calamitous event, the constitution authorizes and requires the Lieutenant Governor to perform all the duties and to have and exercise all the powers and authorities of the Supreme Executive Magistrate of the Commonwealth, it has become my duty on this sorrowful occasion, in conformity to former usage, to cause the same to be made known to all the citizens of the Commonwealth,—I do therefore give this public information thereof to the good people of the Commonwealth, requiring all persons and especially all officers civil and military to take notice thereof and govern themselves accordingly.

Given at the Council Chamber in Boston, this eighth day of February, in the year of our Lord, one thousand eight hundred and twenty-five, and in the forty-ninth year of the Independence of the United States of America.

MARCUS MORTON.

By His Honor the Lieutenant Governor, with the advice and consent of the Council. Edward D. Bangs, *Sec'y*

Internal Navigation. The subject of a canal from Boston to some part of the Connecticut river, begins to be considerably agitated. We trust that the great benefits which would result to the city, and to the state at large, from such a canal, will be a sufficient inducement to our enterprising citizens, as well as our state Legislature to carry it into execution.

PRESIDENTIAL ELECTION.

The day for counting the votes for President and vice President was Wednesday the 9th inst. and the probability is that before this time it is decided who is to be our next President. The latest accounts from Washington continued favourable to Mr Adams. The following is an extract from a Washington letter in which some speculations are made relative to the states which are expected to vote for Mr Adams.

"The States which will most probably vote for Mr Adams at the first ballot, will be those of the six New-England States, New-York, Maryland, Louisiana, Ohio, Kentucky, Illinois, and Missouri; which will give him the election at the first ballot."

The New-York Commercial Advertiser has the following paragraph.

"The election of Adams is now considered as certain, and rumor whispers that Mr Webster will go into the War Department. The prospect of the next administration is certainly a cheering one."

Whether these predictions are true or false, we shall probably be able to inform our readers in our next.

Anticipated recognition of the government of Buenos Ayres by the British government.

On the 30th of November, at celebration of St Andrew's day, by the Scotsmen in Buenos Ayres, and a number of native citizens and strangers, the British agent made a long and interesting speech, in which he stated the intentions of his King with regard to that country. He said he looked forward to the opening of the session of the Congress as a most important event for the country, and for individuals, as he only waited for it to make known that the information received by his Majesty's government had made him determine *to recognize the United Provinces of De La Plata as an independent nation*, and to form with them treaties of commerce and alliance. The agent concluded his speech by expressing many friendly sentiments towards the country, and many good wishes for the power and happiness of the nation.

N. Y. D. Adv.

On the 18th July, in India, a British force of 1200 Europeans and 300 native infantry stormed the stockades of a Burmese army of 14,000 men, who finally fled in every direction, leaving upwards of eight hundred dead in the field, and 38 pieces of artillery, 40 swivels and 300 muskets in the hands of the British, whose loss, according to the official report of their commander in chief, amounted only to 4 rank and file killed, and one captain and 38 rank and file wounded.

Extract of a letter, dated

Matanzas, Jan. 15. By the vessel which takes this, you will receive a file of the papers of this place—but they contain nothing of any moment; nor have I any thing to communicate, except the report of the capture of a piratical boat by the boats of H. B. M. ship Portsmouth, who had a few days since, murdered the crew (except one man who escaped and is now here) of the brig Betsey, of Wiscasset, bound here—a circumstance at which humanity shudders, and of which the American Government will doubtless take notice.

Buffalo, Feb. 1. So far we have not had a single day of tolerable sleighing here this season; although we have experienced all kinds of weather, from the keen blasts of December, to the genial rays of May, within the present winter months. The Lake yet remains open In the winter of 1819 some of our farmers ploughed in Feb. and Lake Erie closed about the 1st of March.

FROM PERU.

Captain Bowers arrived here from Callao, informs that when he sailed, Lima and Callao were in possession of the Royalists—but would in all probability soon change masters. Bolivar, the Patriot General, with an army 12,000 men, was in pursuit of the Royalist General Conterac, whose force was stated to consist of only 4000 men. Bolivar, it was thought, would pursue Canterac to Cusco—if the rainy season, which was approaching did not prevent. The ultimate triumph of the Patriot cause in Peru may be considered as certain.

Providence paper.

The schr. Endeavour, Capt. Bossiere, arrived at Charleston on the 27th ult. in 19 days from Chagres. The Captain reports that news had been received by way of Panama from Lima, to the 22d of December, when that place *remained* in possession of the Patriots. Com. Hull, with the frigate U. States, had declared Callao in a state of blockade for the purpose of compelling the Royalist General Rodell to give up the ship China, of New-York, which he had illegally seized.

The last London papers state that an expedition with 1800 troops, sailed from Corunna on the 7th of December for Havana. Capt. Davis, at Charleston, states that an express reached Havana on the 14 ult. from Baracoa, with intelligence that a considerable body of troops had arrived there from Spain, destined for Havana and Vera Cruz. There was also at Havana when he sailed, (on the 5th ult.) a frigate, 3 sloops of war, and several transports, with troops on board, about to depart for Vera Cruz. *B. Com. Gaz.*

*** To Correspondents. *The communication of B. C. was received too late for insertion this week. It will appear in our next.*

Apollos *No* 3 *is necessarily deferred again but shall appear in our next.*

INSTALLATION AT SALEM.

The installation of the Rev Henry Colman, as Pastor of the new Society worshipping in Barton-sq. Salem, will take place on Wednesday next 16th inst.

MARRIAGES,

In this city, Mr Thomas R. Sewall to Miss Elizabeth Q. Sewall, daughter of the late Chief Justice Sewall.

Mr Ira Colburn to Miss Eleanor D. Smith; Mr John Scovil to Miss Nancy Jones.

At Chelmsford, Mr Washington Wright, merchant, of Richmond, Va. to Miss Mary, second daughter of Mr Z. Wright.

In this city, on Tuesday evening, by the Rev Mr Dean, Nehemiah Parker, of the U. S. Navy, to Miss Frances Warner Parker, eldest daughter of the late Mr John A. Parker, all of this city.

DEATHS.

In Cambridge, Mr Sarah G., wife of Mr Charles Haines—Hon. Wm. Winthrop, aged 72.

In Townsend, Mrs Hannah, wife of Mr J. Farmer, aged 41.

In Milton, 5th inst. Dea. Amariah Tucker, aged 77.

On Monday last, Caroline, youngest daughter of Robert M. and Frances Barnard, aged 2 y. 6 mo.

In Cambridge-port, on Friday, 4th instant, widow Patty Richardson, aged 61.

In Easton, Jan. 28, Mrs Rebecca, wife of Mr Henry French, aged 24 years.

In South-Berwick, Me. on Monday morning, Rev Joshua Chase, aged 57.

WEEKLY REPORT OF DEATHS IN BOSTON.

Ending February 4.

(*From the Health-Office Returns.*)

January 28. Eleanor Davis, 75. 29th—Mary Hilt, 82; Hanney Haskell, 35; —— Rix; —— Bliss; Joshua Simonds, 45; —— Kelly; James Hansler, 6; Robert Roberts, 53. 30th—Hepzebah Holt, 68, William H. Rice, 2; Thomas S. Winship, 3; Beria Lewis, 59; —— Larabee. 31st.—Sarah Hemmenway, 71; Amasa Davis. 80; Charles C. Orne, 17 mo; Charles E. Waters, 1 mo; Sophia Estey, 20; Isaiah Faxom, 38; —— Mansfield. *February* 1.—Mary Ann R. Cuningham, 42; Joanna P. Kimball, 21; Abigail Hayden, 60; Sarah C. Taylor, 42; Joseph Eaton, 75; John Low, 60; Sukey Hall, 70; Lucy Lovis, 28; Abigail Howe, 85. 2nd.—Elizabeth White, 75; Elizabeth Cazneau, 92; Jedediah Lincoln, 8; Rebecca Kettel, 77. 3d.—Abigail Oliver, 1 mo; Sarah Bryant; Elizabeth H. Furness, 60; William Smith, 40. 4th.—James Perry; Nancy Hooper, 60; Elizabeth Ellis, 3 mo.

Deaths in Dublin, N. H. 1824. Susanna Spring, 70; Mrs Azuba Broad, 65; Mr Thoder Broad, 75; Mr Cephus Brown, 33; Mr Jonathan Perry, 67; Mr Ebenezer Twitchell, 77; a son of Eli Greenwood, 3 weeks; Miss Nancy Twitchell, 21; Mrs Sally Hayward, 44.

The number of Marriages in Dublin, in 1824, *was twelve.*

Poetry.

From the (London) New Monthly Magazine.

THE CONQUEROR'S SLEEP.

Sleep midst thy banners furl'd!
Yes, thou art there, upon thy buckler laying;
With the soft wind unfelt around thee sighing;
Thou chief of hosts! whose trumpet shakes the world!
Sleep! whilst the babe sleeps on its mother's breast—
Oh! strong is night—for thou too art at rest.

Stillness has smooth'd thy brow,
And now might love keep timid vigils by thee,
Alike unconscious and defenceless thou;
Tread lightly, watchers!—now the field is won,
Break not the rest of Nature's weary son!

Perchance some lonely dream
Back from the stormy fight thy soul is bearing,
To the green places of thy boyish daring,
And all the windings of thy native stream;
—Why, this were joy!—Upon the tender plain,
Dream on, thou conqueror—be a child again.

But thou wilt wake at morn,
With thy strong passions to the conflict leaping,
And thy dark troubled thoughts all earth o'er sweeping,
—So wilt thou rise, oh!—thou of woman born!
And put thy terrors on—till none may dare
Look upon the—the tired one slumbering there!

Why so the peasant sleeps
Beneath his vine! And man must kneel before thee,
And for his birthright vainly still implore thee—
Shalt thou be stay'd because thy brother weeps?
Wake! and forget that midst a dreaming world,
Thou hast lain thus, with all thy banners furl'd!

Forget that thou, e'en thou
Hast feebly shiver'd when the wind pass'd o'er thee,
And sunk to rest upon the earth which bore thee,
And felt the night dew chill thy fever'd brow!
Wake with the trumpet, and the spear press on!
—Yet shall the dust take home its mortal son.

Miscellaneous.

EMIGRATION TO HAYTI.

It is well known, that many of the inhabitants of Illinois and Indiana have been desirous of introducing slavery into those states, owing probably to the fact, that they are emigrants from slave holding states and accustomed to that kind of labor in cultivating their plantations. It may also be premised, that as these states border on slave states at the south and west, the temptation for kidnapping is greatly enhanced by the facility with which the victims of this inhuman crime may be hurried into the slave states and sold. When these things are considered, it is hardly to be supposed, that the free people of color have found Illinois and Indiana very secure or comfortable places of abode. In short, the practices of unprincipled men had for a time rendered their condition little more enviable than actual servitude, by molesting them in the enjoyment of their rights and property, and annoying them with perpetual alarms at the apprehension of being robbed of their liberty. A daring and wicked attempt was also made, in many instances, to evade the laws of the states, and hold slaves by a fictitious contract. A resident of Kentucky would sell his slave to an inhabitant of Illinois, and give him over to his new master by an indenture, in which the slave bound himself to service for *ninety-nine years*, and confirmed the agreement by a mark made with his own hand at the bottom of the instrument. Thus transferred, the slave was taken into a free state, and was said to be bound to service for a term of years. This trick, the shallowness of which could only be exceeded by its villany, was soon detected, and there were not wanting friends of humanity and justice to see the laws properly executed.

The consequence was, that several persons of color, who had formerly been slaves, were set at liberty. Their original masters had sold them for a stipulated compensation, and their purchasers could not hold them as slaves in a free state. The persons who had thus defrauded themselves by their own infamy, were extremely exasperated at the result. They entered into a sort of conspiracy against all the blacks, who had been freed, and seemed resolved in defiance of the law to seize by force, what they could not retain by injustice. A particular case will illustrate the subject. A man of color came to Mr Flower, of Albion, Illinois, and asked for employment, declaring himself to be free. It was soon found, that he was held by an indenture in Indiana, but Mr Flower being convinced of its illegal and fraudulent character, retained him in his service. A few days afterwards, a party came upon the man, and attempted to take him off by force; but this attempt was frustrated, and a temporary reconciliation was effected by Mr Flower and Mr Ronalds giving bail in the sum of one thousand dollars for his appearance at court. This transaction opened to new plots of villany. The amount of bail was much greater than the man was worth as a slave. A scheme was laid to seize him by artifice before the session of the court, and thus cause the bond to be forfeited, and at the same time send the negro down the Mississippi and sell him into servitude. Armed men lurked for several days around the premises on which he resided, but as their design was early discovered, he was kept in safety till brought before the court, where his indenture was proved to be illegal, and himself declared free. If we have been rightly informed, this is but one case out of many of a similar kind, which have happened in the states north of the Ohio.

The interest which Mr Flower had taken in behalf of the free people of color, brought many to his lands as laborers. These persons had heard of the Colonisation Society, and of emigration to Hayti; they expressed a wish to learn further particulars, and a readiness to remove to any country, where they might be relieved from the apprehension, by which in their present situation their existence was harrassed. About this time Mr Flower saw President Boyer's Address, and resolved to send out an agent to Hayti on his own responsibility, and at his own expense, to inquire on what terms he would receive colored emigrants from the United States. The easy intercourse between the western states and the West Indies through the Mississippi and the Gulf of Mexico, suggested this channel as affording much the greatest advantages for emigration from these states. The agent, Mr Robert Graham, arrived at Port au Prince on the 11th July, 1822, where he met with a kind reception from the Secretary Inginac, and from President Boyer. He received little encouragement, however, as to the main object of his inquiry, which was whether the Haytian government would pay the expenses of transporting such persons as should emigrate. The President expressed his utmost willingness to receive all that might come, and to provide them with lands to cultivate, and contribute to their subsistence till they should be able to support themselves; but he declined holding out any temptation by offering to pay their passage. An agent he said had already come over from the United States, and obtained considerable funds for transporting free people of color to the island, but he had absconded with the money in his pocket. Emigrants had also arrived at the island, whose expenses had been paid by the government, but who had proved to be vagabonds, and pestilent members of Society. After these experiments, the President deemed it necessary to temper his benevolence with caution, and not to hold out a lure, which would draw around him only the idle and the worthless. He generously paid the agent's expenses from Illinois to Hayti which had already been advanced by Mr Flower, without expecting a remuneration, and he agreed to give lands, protection, and all the privileges of citizenship to any persons of color, who might be disposed to emigrate from Illinois, The President also offered to receive fifty persons and pay their passage out of his private funds, if they would consent to work his own lands on shares; and the Secretary made the same proposal.

On Mr Graham's return, twenty-four colored people resolved to try their fortunes in Hayti, and being assisted by Mr Flower with such necessary means, as they did not themselves possess, they embarked for New-Orleans under the care of Mr Graham in April, 1823. Here they left their guide and took passage for Port au Prince, where they arrived safely, after suffering much from exposure during the voyage, as they were deck passengers. They have written to their friends in Illinois, stating that they reside on the President's lands at Logan, about twenty miles from Port au Prince, that their prospects are good, and that they hope soon to be able to refund the money, which Mr Flower had advanced on their account.

This narrative speaks not less favorably, than President Boyer's instructions to his agent, of the wisdom, the good policy, and fair intention of the Haytian government, in regard to the encouragement held out to emigrants to settle in that island. Mr Graham was much pleased with the aspect of society, and the apparent strength and equitable administration of the government. Great attention is paid to education; schools and the higher seminaries of learning are rapidly multiplying; and in the city it is a rare thing to find a person under thirty years of age, who cannot read and write. The Legislature of Hayti consists of a senate and house of representatives, the former composed of twenty-one members, and the latter of sixty-five. The President is elected for life, but can be deprived of his office by the senate for maladministration. Mr Graham was present at the opening of a congress, and the deliberations of this body were conducted with dignity, method, and order. The republic of Hayti maintains a standing army of about forty thousand men, but on an emergency can bring one hundred thousand into the field.—*N. A. Review.*

MR. WEST.

Sir Thomas Lawrence in his address to the students, at the last distribution of the Annual Prizes, voted by the Royal Academy, London, gives the following tribute to the personal and professional character of Mr West.

"The elevated philosophy of Sir Joshua Reynolds, in those golden precepts which are now acknowledged as canons of universal taste, and that illutrious society of which he was the centre, combined with his genius to give a dazzling splendour to his name, which seemed to leave him without competitor,—yet the powers and knowledge of Mr West deserved not the contrast in their present fortunes.

"At an era when historical painting was at the lowest ebb—(when the few exceptions which the claims of the beautiful and the eminent permitted to the pencil of Sir Joshua)—Mr West sustained, by the beneficent patronage of his late Majesty, produced a series of compositions from sacred and profane history, profoundly studied, and executed with the most facile power, which not only were superior to any former productions of English art, but, far surpassing contemporary merit on the Continent, were unequalled at any period below the schools of the Carracci. The picture of the *Return of Regulus to Carthage*, preserved with gracious attention in the palace of Buckingham-house, and of the *shipwreck of St Paul*, in the Chapel of the Royal Hospital of Greenwich, are examples that may be securely adduced in testimony of the fact.

"Towards the close of an honored and laborious life, and when his advanced age might reasonably have deterred him from exertion, he produced a large and interesting work (*Christ healing the sick*, purchased by the British Institution)—which meeting with liberal reward, so forcibly excited the admiration of the public, as even by its attraction to add new means of patronage to the prompt benevolence that secured it. This was succeeded by others, of still more arduous subject, of greater magnitude, and, if possible, more powerfully impressive. The display of such astonishing abilities in age—(for he was employed on them in his 80th year)—combined with the sacred importance of his subjects, gave him celebrity at the close of his life far greater than any he had ever before enjoyed, and he became—(almost to forgetfulness of deceased greatness)—the one popular painter of his country."

BYRON.

The following allusion to Lord Byron, is from a notice of him in the U. S. Literary Gazette.

The good points in the character of Lord Byron, were general kindness and generosity to his servants and dependents, by whom he seems to have been much beloved, and his zeal for the civil liberty of mankind. This was shown in Italy, but more particularly in the country where he ended his career. To this sentiment is also to be attributed the favourable light in which he seems to have regarded the people of the United States. He expresses strong affection for his daughter, and occasionally some regard for Lady Byron. His faults were the consequences of bad education and bad company, early dissipation, and the habit of yielding to the impulses of passion; and in the character dangerous alike to itself, and to society, we are uncertain whether more is to be pitied, or condemned.

LITERARY AND SCIENTIFIC.

Conversations on Natural Philosophy; in which the Elements of that Science are familiarly explained, and adapted to the comprehension of Young People. Illustrated with Plates. By the author of "Conversations on Chemistry," and "Conversatons on Political Economy." Improved by appropriate Questions for the examination of schools; also by illustrative notes, and a dictionary of Philosophical Terms. By the Rev. J. L. Blake.

A very favourable notice of this work is given in the last number of the United States Literary Gazette. After speaking in high commendation of this and some other works of the same author, (Mrs Bryan,) the writer proceeds to notice the edition of this work lately published in this city by Messrs. Lincoln & Edmands. We transcribe his principal remarks as expressive of our own views of the work.

"But it is not so much our purpose to add to the general voice, in commendation of the work itself, as to call the attention of the public to the present edition of it. The editor has introduced some valuable improvements, and thrown it into a form that particularly recommends itself to the instructers of youth. Any one who is conversant with these subjects, cannot but have observed, that in committing lessons for recitations, the pupil is very apt to select those passages which are most easily committed, and which are not generally those expressive of the mose important facts; and all the urgings of the master, in whatever shape they may be conveyed, are found insufficient to lead them to select for themselves those parts of the sentence which convey the principal information. Under such circumstances, the next resource of the instructer is to point out to the pupil, *viva voce*, the leading facts to which particular attention must be paid, and in which he will be chiefly examined. After all his labor and useless exhaustion of lungs, the only point gained may be, that the pupil has selected as worthy of peculiar attention, another part equally unimportant with that from which he has been driven, and equally requiring new explanations, new urgings, and new recitations; till the instructer, wearied by these repeated and fruitless attempts, has recourse to his pencil, and marks between brackets those definitions and explanations of which particular account must be given. If he does this, the probability is, that those only which are thus marked will be the parts committed. To Mr Blake then are instructers as well as pupils much indebted. By questions arranged at the bottom of the pages in which the collateral facts are arranged, he directs the attention of the learner to the principal topics; and a slight inspection will make it apparent, that in order to get at the answers to the questions, it will be necessary to read, and read carefully, the whole of the context; this, we conceive, is all that is necessary to be done. The system, indeed, of arranging school books by questions and answers, is by no means new, and we were induced to make these remarks, because we have heard doubts started with regard to their utility.

LEHIGH COAL. The National Gazette contains a report of the managers of the of the Lehigh Coal and Navigation Company, from which it appears that the company have brought to market the past year upwards of 500,000 bushels of coal. Sixteen hundred and forty-four tons have been brought to New-York, and eleven hundred and three tons to Boston, besides shipments to special order. Three hundred and forty-two boats have been despatched with coal, of which only five have been lost, less than one fourth of one per cent loss upon the whole amount. The average quantity sent by each boat was 52 tons 17 cwt 3 qrs and 4 lbs. The experience of the last year has ascertained that from 60 to 70 tons can be safely sent in each boat 16 feet wide, and drawing 17 to 18 inches water. The manager's state that the working of the mine increases the evidence of its vastness, and that the quantity of coal on the land of the company is supposed to be equal to a four sided prism of 500 feet on each side, and seven miles in length, the largest body of coal known. The new mine on the north of the mountain had been laid open and presented a vein of 100 feet thick. The quantity of coal sold last year, amounted to 325,217 bushels, but it is thought a larger additional quantity will be required for the next season.

District of Massachusetts, *to wit:*

District Clerk's Office,

BE IT REMEMBERED, that on the 4th day of December A. D. 1824, in the forty-ninth year of the independence of the United States of America, JOHN LAURIS BLAKE, of the said District, has deposited in this office the title of a book, the right wherof he claims as Author, in the words following, *to wit:*—

"Conversations on Natural Philosophy, in which the Elements of that Science are particularly explained, and adapted to the comprehension of young pupils; illustrated with plates. By the author of Conversations on Chemistry, and Conversations on Political Economy. Improved by appropriate questions, for the examination of scholars, also, by illustrative Notes and a Dictionary of Philosopical Terms. By Rev. J. L. Blake, A. M. Rector of St Mathew's Church, and Principal of a Literary Seminary, Boston, Mass. Tenth American Edition.

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therin mentioned;", and also to an Act entitled, "An act supplementary to an act, entitled, an act for the Encouragemnt of learning, by securing the copies of maps, charts and Books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing engraving and etching historical, and other prints. ep4t

JNO. W. DAVIS. { *Clerk of the District of Massachusetts.*

SACRED MUSIC.

JAMES LORING, No. 2, Cornhill, has for sale the Bridgewater Collection, 14th edition. Also, the twelfth and thirteenth editions of the same work; Handel and Hadn Society Collection of Church Music; Old Colony Collection of Anthems; third edition Handel's Messiah; Haydn's Creation; Harmonia Sacra; Hubbard's Thirty Anthems; Lock Hospital Collection; Callcott's Musical Grammar; Kellman's do; Mitchell's Lord's day; Hallelujah Chorus; Leach's Canaan; Hubbard's Essay on Musick; Winchell's Sacred Harmony—at 3,50 per doz.

N. B. Musical Societies supplied on Liberal terms.

THE SPARROW.

JUST PUBLISHED and for sale at Cotton's Book store No. — Washington-Street, formerly 47, Marlboro' Street, corner of Franklin-Street, an interesting little work called the SPARROW.

"I only wish to please the gentle mind
Whom Nature's charm inspire."—BEATIE.

MEDICAL BOOKS.

FOR SALE at this office PARR'S MEDICAL DICTIONARY Philadelphia, 1819, calf. Also, MURRAY'S MATERIA MEDICA, N. York, 1824, in neat sheep, on very reasonable terms.

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MONROE & FRANCIS, No 128, *Washington-Street*, late No. 4, *Cornhill*, have assumed the *General Agency* for THE PUBLISHING FUND SOCIETY and offer for sale.

JAMES TALBOT, an American tale for youth, encouraging early industry. 42 pages, price 6 cents.

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NEW-ENGLAND TALE, by the author of Redwood. 277 pages, price $1.

☞The above-named books and tracts for sale also at the Counting Room of the Christian Register.

Boston, Dec. 24.

FOR sale at the office of the Christian Register, the following valuable Religious Tracts:—

Life of Eleanor Moreland, 8 cents—Thomas Dormer, 3 cents—Drunkenness, 3 cents—Duties of Children, 3 cents—History of Isaac Jenkins, 6 cents—LotteryTicket, 8 cents—Edmund and Margaret, 8 cents.—Geneva Catechism, first part, 8 cents, 2d do, 10 cts. third part, 12 cents—Frank, a sequel to Frank, by Maria Edgeworth, 88 cents for 2 vols —The sentiments which should accompany the baptism of children; by the Rev. Henry Colman, 4 cents—The duties of parents—a discourse; by Aaron Bancroft, D. D. 4 cts.

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JUST published and for sale at the Counting Room of the Christian Register, "The BADGE, *a Moral Tale for Children, by the author of* "JAMES TALBOT," "The FACTORY GIRL," &c. &c."

The leading purpose of this little work is to impress on the minds of children the importance of forming habits of self-denial, of controling their selfish dispositions, and of studying the happiness, and gratifying, as far as they have power, the wants and desires of their brothers and sisters, and play-mates, and of cultivating generally a noble and generous feeling and conduct towards every one around them.

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For sale by LYMAN TIFFANY & CO.
Jan. 21. *No. 2, Central Street,*

REMARKS ON SEPULTURE.

A FEW Copies for sale at this Office of "Remarks on the Dangers and Duties of SEPULTURE, or Security for the living with respect and repose for the dead. By a Fellow of the Massachusetts Medical Society."

DOCTRINE OF GRACE.

A SERMON On the DOCTRINE OF GRACE, by Joseph Richardson, Minister of the first Parish in Hingham—ust published and for sale at this office.

Jan. 22.

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